The Non-Subscribing Presbyterian.

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Contents.

	PAGE
Editorial Notes	1
Socialism and Manhood	2
Obituary: Rev. Frederic Thomas ...	3
Reports: Belfast First; York Street; Holywood; Larne & Kilwaughter; Limavady; Moira	5
Unity Guild	7
Temperance Demonstration	7
Birth	7

Editorial Notes.

With the December issue "The Non-Subscribing Presbyterian" makes its sixth monthly appearance. During that short space of time it has experienced, as most men and things do, a touch of friendly criticism; and out of the criticism there have evolved new plans for the future, and more extended methods of management. It should also be pointed out that the same period of time has demonstrated the necessity among us for an inexpensive monthly magazine which shall enable us as we go along to write our story with pen and camera.

The first change is as to the name. The name under which we have lived for six months is considered too long, and it has been thought advisable to substitute for it a short name. With the new year, therefore, "The Non-Subscribing Presbyterian" will appear as "The Herald," and in small type, we may take occasion to say, "Representing the Non-Subscribing Presbyterian Church of Ireland."

The second change refers to size. By common consent the Magazine is too small, and it has been decided to enlarge it by four additional pages. The cost of production will therefore be proportionately increased; and as "The Non-Subscribing Presbyterian" costs in its production a fraction more than its sale price, it is likely that in the case of "The Herald" the fraction will grow to greater significance. The price, however, will remain one penny per month, and it is hoped that with more pages containing fuller reports from Churches and Sunday-Schools, and a more varied discussion of topics interesting to Non-Subscribing Presbyterians and others, the circulation will also increase and thus enable the management to prosecute its needful task.

The third change has to do with the management. In future the magazine will be directed by an Editorial Board, including the Revs. W. H. Drummond, B.A., S. H. Mellone, M.A., D.Sc., H. J. Rossington, M.A., B.D., J. Worthington, B.A., and A. Turner. The present editor thinks it only necessary to enumerate these names in order to guarantee a good and useful magazine.

Miss Clara Patterson, Kilmore, Holywood, will prepare the illustrations, and Rev. G. J. Slipper, Moneyrea, Comber, will act as business agent.

Amongst the new features will be a Children's Column, brief notices of new and popular books worth reading, and interesting paragraphs on prominent persons.

We hope for an increased and enthusiastic support.

SOCIALISM AND MANHOOD.

By Rev. S. H. Mellone, M.A., D.Sc., Holywood.

It is not hard to say what we mean, in this place at any rate, by Manhood. We mean human character at its best; as when it might be said that Christianity is the science—that is, the knowledge and practice—of Manhood. It is not at all easy to say what is meant by Socialism; for in fact Socialism means any number of different things, which are usually mixed up together when people argue about the subject. I am not now going to attempt to disentangle these different meanings, or to see what they really come to. That would be a very interesting task, though a very difficult one; and if we tried it, we should probably find that in some of its meanings, Socialism contains a great deal of truth, while in others it contains a great deal of dangerous nonsense.

But this is not what I am aiming at now. What I want to do now is to bring out a certain belief or principle which belongs to the foundation of a good deal of modern Socialism, and which seems to me both false in fact and morally pernicious. The clearest statement of it which I have seen is by that able and enthusiastic advocate of Socialism, Robert Blatchford, Editor of "The Clarion." At the beginning of the thirteenth chapter of a little book called "Britain for the British" he says, "If every working man and women in England turned teetotaller to-morrow, if they all remained single, if they all worked for twelve hours a day, if they lived on oatmeal and water, if they saved every farthing they could spare, they would, at the end of twenty years, be a great deal worse off than they are to-day. Sobriety, thrift, industry, skill, self-denial, holiness are all good things, but they would, if adopted by *all* the workers, simply enrich the idle and the wicked, and reduce the industrious and righteous to slavery. Teetotalism will not do, industry will not do; increased skill will not do, avoiding imprudent marriages will not do. Nothing *will* do but Socialism."

Now, once more, I have not said that all Socialism is wrong, or that everything Robert Blatchford has put in his books is wrong, but I do say that this doctrine of his is nothing but immoral nonsense. Sobriety, thrift, industry, skill, self-denial, holiness, those things which make what we have called Manhood, these, I say, are the all-important things, the only things in the world that really matter, and if they "will not do," then there is nothing else that will.

What reasons does the writer give for the amazing statement which I have quoted? In the fourteenth chapter of "Britain for the British" he gives a few pages of argument in support of it. Put shortly, the argument comes to this. The sober, thrifty, industrious workman at present is better of because he is a more reliable, and therefore a more valuable workman than one who drinks or wastes his money, but he is only more valuable because other men are less steady, and if *all* workmen were perfectly steady, they could afford to work for lower wages, and therefore would get lower wages, since the employers will not give more than they can help.

Does the argument sound plausible? If it does, it is simply because it is altogether in the clouds, though backed up by some absurd statements attributed to persons called "the masters." It is borrowed from a discredited theory in Political Economy. Let any one use such common sense as he has got, and try to work out in his own mind what the results would be if all the workmen in Belfast were perfectly sober, thrifty and industrious. That is a sufficient answer.

A Socialist like Blatchford is quite right in attacking Christianity, right from his own point of view, I mean. Jesus Christ, in his great saying about seeking first the Kingdom of God and His Righteousness, practically states a law of cause and effect, which is exactly the opposite of what Blatchford states. Jesus Christ practically says that Character or Manhood is the cause, and social welfare or happiness the effect, and that we cannot have the second until we have the first. If the world is better than it used to be, it is because there are more good men and women in different parts of the world than there used to be. Human experience has abundantly verified the truth of this.

Take the case of Temperance. We are told on good authority that there is much less intemperance, in the matter of strong drink, than there used to be. What is the cause of this? Not law, not institutions, not "The State," but the force of an enlightened and growing and more wholesome public opinion, and any future improvement will again be the result in the first place of public opinion, of what you and I and our neighbours think and feel about it.

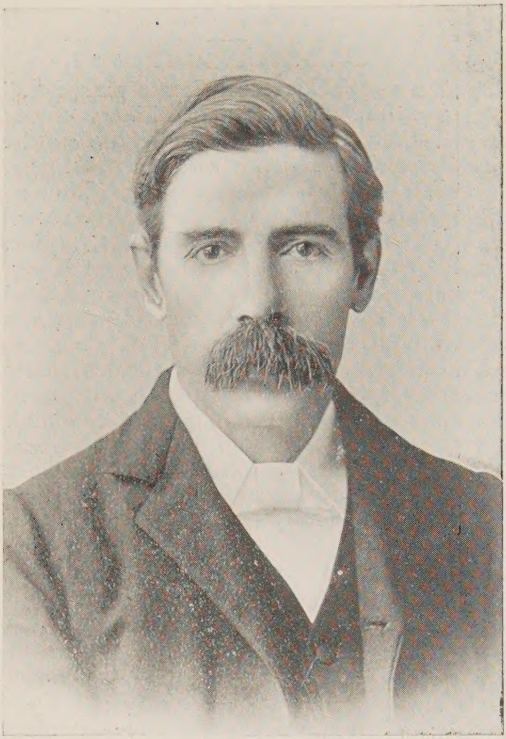
Take the case of what we call crime, those actions which the law punishes. If there has been a noticeable decrease of crime, it is not through the laws, nor through anything that the Government has done, it is because there are more men and women who want to do right, and who despise all those actions which injure their fellow-men.

You cannot have a perfect society, free from injustice, free from vice, free from crime, until you get enough individual persons who are free from vice, from crime, from dishonesty, from every kind of evil, to make that society. You may change your social order a thousand times, and the outcome will still be the result of the average wisdom and average goodness of the individual persons who make it up. When we have come to recognise that the only wisdom and goodness is to bring soul and body into accord with the divine, into right relations with the Eternal God, when we have come to recognise His laws and obey them, when we all do it, then all the other things shall be added unto us.

OBITUARY.

REV. FREDERIC THOMAS.

On 13th November there "passed on" from the ranks of the ministry of our Church in Ireland one whose gentle, helpful, manly life, courteous bearing, and poetic fervour were a benediction to all with whom he came in contact—the Rev. Frederic Thomas. Mr. Thomas was born in Ceylon, on March 31st, 1855, being one of a family of three left orphaned in childhood in a foreign land. Of these Rev. E. L. H. Thomas, B.A., is the sole survivor, their only sister having predeceased them many years ago. Coming to England, to the home of his grandparents, he was in due time sent to Owens College, and subsequently to the Home Missionary College, both of Manchester. Twenty-seven years ago he was ordained to the Ministry in Cairncastle Congregation by the Presbytery of Templepatrick, and though more than once approached with a view to removal to wider spheres of activity and increased emoluments, he clung to his first and last and only charge—having as his ideal the poor man of Nazareth in His poverty, His simplicity, His unworldliness. Since June last Mr. Thomas had been in delicate health, but until quite recently no fears were entertained of a fatal termination. But all that medical and surgical skill could accomplish was of no avail, and the devoted pastor and cultured minister of Cairncastle passed to his rest in what might otherwise have been the prime and vigour of his life and activity, leaving a widow and one son and a brother, in addition to "troops of friends" far and near, of all ranks and conditions, to mourn his loss. The funeral took place on Saturday, 16th November, and though the weather was more than usually wet and stormy a very large assemblage of all sects and parties, including ministers of religion, doctors, lawyers, teachers, magistrates, merchants and traders, artizans, farmers and labourers gathered in the House Beautiful where Mr. Thomas ministered so long, to pay the last tribute of respect to his memory. The remains were borne inside the Church from the Manse, and subsequently to the grave in the grounds adjoining, while the "Dead March" in



THE LATE

REV. FREDERIC THOMAS.

"BONAE VITAE NUMERUS DIERUM; BONUM AUTEM NOMEN PERMANEBIT IN AEVUM."

Saul was being performed on the organ. The pulpit, which was tastefully draped in mourning, relieved by bunches of asters, chrysanthemums, &c., was occupied by Mr. Thomas' nearest ministerial neighbour, Rev. J. Kennedy, who led in worship and addressed a deeply-moved and most sympathetic concourse, after which, with reading by Rev. Alfred Turner and prayer by Rev. J. A. Kelly, all that was mortal of Mr. Thomas was consigned to the dust. The chief mourners were Mrs. Thomas, Master Kenneth Thomas, Rev. E. L. H. Thomas, B.A., Mrs. J. D. Finlay, Miss Isabella Dick, Mr Henry and Mr. Wm. Dick. The ministerial brethren present, in addition to those named, were Rev. Thos. Dunkerley, Comber; Rev. J. A. Miskimmin, Glenarm; Rev. W. Fielding, Ballyclare; Rev. W. G. Marsden, Ballycarry; Rev. John M'Cleery, Raloo; Rev. R. J. Orr, Belfast; Rev. Mr. Buchannan, Rector of Cairncastle; Rev. Mr. Clark, Presbyterian Minister, Cairncastle; Rev. D. H. Hanson, Presbyterian Minister, Gardenmore, Larne. W. H. Drummond.

We are indebted to the Rev. Principal Gordon of the Home Missionary College for the above beautifully appropriate Latin quotation. We translate the same as follows:—"A good life is after all but a number of days; but a good name will endure for aye."

We here reproduce the last poem written by Mr. Thomas:

Night.

Fade, fade O glowing Day,
Far in the west!
Come, Night, tranquil and calm,
And bring thy rest.

So long the toil and stress
On swirling seas!
So long gloom followed gloom,
Sans hope, *sans* peace!

Thy turbulent heart, O Sea!
Knew nought but pain,
And gloom of hurtling storms,
And stress, and strain.

But now the envious winds
Are sunk to rest:
To thee, too, Night has come,
Deep, tranquil, blest.

FREDERIC THOMAS.

Sept. 2nd, 1907.

REPORTS.

Belfast: First Presbyterian Church.—A meeting to welcome Rev. H. J. Rossington, M.A., B.D., to the pastorate of the above Church was held on Wednesday evening, 13th November, in the Central Hall, when there was a very large and representative assemblage of the congregation and friends. The Hall arranged for the occasion by the Ladies' Committee had a most charming appearance. Tea was provided at 7-30 o'clock, and at 8-30 Mr. John Rogers was moved to the chair. The following friends who were unable to be present sent letters of apology:—Revs. W. H. Drummond, Principal Alex. Gordon, S. H. Mellone, Joseph Worthington and Mr. Bowman Malcolm. The Chairman, in a happy speech, proposed a very cordial welcome to Mr. and Mrs. Rossington, which was heartily supported on behalf of the congregation by the following speakers:—Messrs. George G. Ward, W. T. Hamilton, James Davidson, A. M'I. Cleland, and C. M. Cunningham, and on behalf of the different Non-Subscribing Churches by Rev. J. A. Kelly. Mr. Rossington, who on rising to respond, was very cordially received, gratefully acknowledged the kindly sentiments expressed by the different speakers. He said that he and his wife appreciated their welcome all the more because the speakers obviously expressed not only their own feelings but also those of the whole congregation. In one respect such a welcome seemed somewhat late, for since his arrival in June so many people had individually said and done kindly things that he had already learned to know and appreciate the warmth of an Irish welcome, and to feel that his ministry in Belfast had begun under the happiest auspices. It was at once a great privilege and a great responsibility to become the successor of the good and distinguished men who had served the First Church so faithfully in the past, but he felt that in his attempt to uphold worthily such great traditions he could confidently count on their support and cordial co-operation. After indicating one or two respects in which assistance would be gratefully accepted, the speaker said that he and his wife were in deadly earnest and desirous of doing all in their power to promote the success of the Church. If they accomplished all they hoped and would try to accomplish he was convinced that his hearers would find that a more fitting return for the welcome they had extended to their new minister and his wife than any words he could say. But in the meantime he would have them understand that the kind sentiments expressed were most gratefully received and most heartily reciprocated. The remainder of the evening was devoted to music and conversation. Mr. Arthur Davis, F.R.C.O., gave pianoforte solos, and vocal items were rendered by members of the choir.

Belfast: York Street.—An interesting departure was made in the services of the York Street Non-subscribing Presbyterian Church, Belfast, on Sunday, Oct. 20th, the pulpit being occupied morning and evening by Rev. J. Rosenzweig, Rabbi of the Belfast Hebrew Congregation. Large congregations attended. The minister of the Church, Rev. A. O. Ashworth, conducted the devotions, and the Rabbi's learned and interesting discourses were followed with the closest attention. Basing his remarks on Job xi. 7, "Canst thou by searching find out God? Canst thou find out the Almighty perfectly?" he said that the Jews stood among other things for one important principle, which was the unity of God. . . Their view of the Deity was based upon truths that stood the supremest test. In that respect Judaism was fortunate for the new truths just discovered could at once be assimilated by it. Other religions were not so constituted. The Jewish people never addressed God by name, and avoided definitions of God who was indefinable. The highest authorities in Israel agreed that they might say what God is not, but not what God is. A God defined was a God limited, and therefore no God. Israel's watchword was "Hear, O Israel, the Eternal is our God, the Eternal is one." That was the foundation stone on which their religion was built. In that watchword were involved the thoughts of infinity and

eternity, and absolute unity as applied to the Godhead of eternity and infinity, they could only have symbolic conceptions. But when they spoke of God's unity, and asserted it was absolute they were on the solid foundations of immovable truth. A real God was the only one and true God.

Holywood.—On Sunday, October 27th, and Monday, October 28th, Harvest Thanksgiving Services were held in the First Presbyterian (Non-Subscribing) Church, Holywood. On the previous Saturday a busy band of workers was occupied decorating the Church with corn, fruit, flowers, &c., and when all was done it looked very pretty and seasonable. At the Sunday services the preacher was the Rev. H. J. Rossington, M.A., B.D., of Belfast, and on both occasions there were large congregations. The musical part of the service was very bright, and consisted of anthems rendered by the choir and well-known harvest hymns, in which the congregation joined heartily. At the Monday evening Musical Service the Church was well filled, and it was gratifying to see a great many members of other Churches present. A short and appropriate address was delivered by Rev. S. H. Mellone, M.A., D.Sc., minister of the congregation. The choir sang several anthems, in which solos were taken by Mrs. S. M'Crum, Miss M. Greenfield, Mr. J. Shannon and Mr. T. Harvey. A number of organ solos were beautifully played by Mr. J. H. M'Bratney, A.R.C.O., the talented organist of Lisburn Cathedral, who kindly came to assist, and who added greatly to the success of the service. A word of praise is also due to Mr. W. J. Harvey, organist and choirmaster of the Church, who spared neither time nor trouble to make all go off well.

On Tuesday evening, November 19th, the Annual Soiree in connection with the Holywood Total Abstinence Society was held in the Schooolroom of the First Presbyterian Church (Non-Subscribing). Tea was served from seven till eight o'clock, when the chair was taken by Mr. Richard Patterson, J.P. There was a very large attendance. A most enjoyable programme was provided, including an address from the Rev. H. J. Rossington, songs from Miss M'Cammon, recitations from Miss May Patterson, piano solos from Mrs. David Patterson, and a humorous reading from Miss Praeger. Perhaps the most appreciated item was a capital performance by a number of "Dwarf Nigger Minstrels," whose songs, choruses and jokes fairly brought down the house. On the motion of Dr. Mellone, a hearty vote of thanks was passed to all who had helped to make the evening such a success. The singing of the National Anthem concluded one of the best soirees that has ever been held in Holywood.

Larne and Kilwaughter.—On 18th October the first meeting of the Band of Hope for the season was held in the Schoolroom, and notwithstanding most inclement weather was well attended. After singing and prayer, the *pastor loci* addressed the young people, specially pointing out the dangers to health arising from the consumption of cigarettes and tobacco generally, quoting the opinion of a distinguished London physician to the effect that more lives were prematurely cut short by over-eating among the well-to-do classes than even by alcohol, and pledging all to total abstinence, from strong drink and tobacco, until the attainment of the age of 21 years. Subsequently a most enjoyable evening was spent in readings and music, the contributions of a choir of Sunday School pupils, trained by and under the direction of Mr. F. Wright, Principal of Larne National School No. 2, being especially pleasing.

Limavady.—Rev. J. A. Kelly writes: "Your readers have doubtless read in the papers reports of the case officially known as Dunkerley *v.* Newell, but those reports have not, as far as I have seen, made it clear that the Master of the Rolls in making his award (the matter having been left to him by consent of both parties) declared that the defendants had no case, their only claim on the estate being for £104 paid by their uncle (the late Rev. J. A. Newell) for the fee simple, which sum had been offered and refused, and the value at Mr. Newell's death of permanent improvements made by him, if any such

existed. It is therefore a great satisfaction to the plaintiffs and to the Remonstrant Synod that the principle for which they contended all along has been so fully vindicated."

Moira (Co. Down).—On Sunday, October 21st, Harvest Thanksgiving Services were held in favourable weather, and although two neighbouring churches (one on either side of us) were holding their Harvest Services on the same day, we had our full share of the widely scattered public of this somewhat remote region. The consensus of opinion was one of great pleasure in seeing the admirable taste which had been shown by Miss Jane Wilson and the Misses Patterson, who had decorated the historic Meeting-House so beautifully; and the pulpit especially called forth pleasing remarks concerning the taste which had been displayed by Miss Annie Wilson. Two solos and the choir singing also received their meed of praise. A contingent of friends from Belfast and Crumlin came over to join in the Thanksgiving. The collections were good. The Service in the morning was conducted by Rev. William Weatherall, and that in the evening by Rev. J. A. Kelly (Dunmurry).

Unity Guild.—We would call the attention of our readers to a meeting of the Unity Guild, which will be held in the Central Hall on Wednesday, December 11th. A paper will be read by Mrs. H. J. Rossington, B.A., on "Charles Dickens," and there will be a few items of music. Tea is to be served at 7-30 and 6d. is the price of admission, though the membership fee of 1/- will admit to the above meeting and to subsequent meetings of the Guild during the session. The object of the Unity Guild is to bring the younger members of our churches into closer fellowship with each other, and to deepen their interest in our common life and aims. It is one thing to feel that we are members of a particular Church; it is another and a greater thing, it seems to us, to feel that we are members of that larger Church Body to which our respective Churches in principle and in aim belong. We are all working for one and the same end, and we shall work with better results if we draw our forces more closely together.

Temperance Demonstration.—A Temperance Demonstration under the auspices of the Non-Subscribing Association, was held in the Central Hall, Belfast, on Wednesday, 30th October. There was a very good attendance of temperance workers and sympathisers. Dr. Mellone occupied the chair and the principal speakers of the evening were Dr. Norman Barnett and Rev. H. J. Rossington.

The chairman in his opening remarks said that he wished to disentangle a few tangled threads. He distinguished between legislative and personal effort on behalf of temperance reform, and while welcoming every kind of effort contended that for all work of a personal character total abstinence was necessary. Dr. Barnett regarded the subject from a medical point of view, and pointed out the evil effects of alcohol upon the nervous system. Intemperance, he contended, was a form of disease and ought to be treated as such. The present system of punishing extreme and disorderly cases by imprisonment and imposition of fines, was, he thought ineffective, and he advocated the establishment of inebriate homes as the only method of working permanent cure. Mr. Rossington in the course of his remarks argued that if the money now spent on intoxicating drink were used for the purpose of providing better food and clothing for the people, this would do something towards solving the problem of the unemployed. Other speakers during the evening were the Revs. E. Thompson and T. Munn.

Birth.

CAMPBELL.—November 17, 1907, at Crescent House, Belfast, the wife of John Campbell, M.D., of a son.

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Ulster Unitarian Christian Association,

35, Rosemary Street, Belfast.

Business Hours—10 till 5. *Hon. Secretary*—Rev. J. A. KELLY.

Saturdays—10 till 2. *Assist. Secretary*—Rev. G. J. SLIPPER.

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